

# PULSE

May-June 64





# EDITORIAL

The question of seminarians' rights, which was brought up in the last issue, resolves itself into a query of two contrary attitudes towards obedience in the religious life.

Ideally the seminarian is supposed to maintain a state of docility in his obedience to the rule and the superiors. He should have an attitude of intelligent submission to authority, yet should not be afraid to render his opinions and anxieties to the superior when the seminarian feels it is necessary. The truly docile man submits to the rule out of love for God and a sincere wish to better himself in his daily life. The seminarian who views his obedience to the rule and superiors in this way couldn't possibly have the feeling that he has no rights in the religious life.

Docility is the ideal, but quite often there is another attitude--an attitude of servility--that is prevalent in a minor seminary. Servility is the submission to authority motivated by fear. The servile seminarian obeys the rule out of fear of being caught, through fear of being given some sort of punishment, or out of fear of being shipped. A seminarian who possesses such an attitude accepts without a word anything that the superior tells him to do, even though he might think the superior is wrong in his decision because he lacks sufficient knowledge of the situation. It is this submission to authority motivated by fear that leads some seminarians to complain that they "have no rights." Of course, in these cases they are right, for the servile seminarians, through the workings of their own minds, have made themselves abject slaves rather than intelligent and obedient servants of the rule and superiors.

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Certainly at the high school level this idea of "obey the rule or suffer the consequences" may have been necessary to maintain order and discipline, but at the college level the attitude of obedience out of fear should be fading into a more mature outlook of the seminarian himself as a man who is freely giving himself to God--not as a slave and not out of fear, but out of love.

For a seminarian who has been treating himself as an abject slave throughout his many years in the seminary, becoming docile rather than servile may be quite difficult. Indeed, he might even say that docility is just too ideal. But let's face it, is there a bigger idealist in the world than a seminarian, a man who hopes some day to become another Christ?

# LETTERS TO THE EDITOR

Dear Ed.,

Once upon a time in medieval days of lore, when knights were chivalrous, there lived a knight most renowned. Many fine attributes were credited to this knight, especially in cultural and artistic achievements. So one day his people asked him to cover the realm for them and their lord and seek out the news of all the inhabitants so that they may discover all the interesting things about their neighbors. The news could be taken to a monastery nearby and could be dictated to the monks who could make many copies of it and distribute it throughout the land.

The knight scoured the

land for the people reporting accurately all the major accomplishments of the peasants. "Thane Mykros' 'Bertha'" had a litter of 19 piglets the previous winter; and Thane Isabel had baked 73 loaves of bread for her daughter's wedding. But most exciting of all was Thane J.W. Gitter's enormous crop of prize corn. His ears were the biggest in the master's kingdom. The knight played this as his feature article and while jousting with his squire one day, hit upon, not only the other's helmet but an idea of presenting a drawing of Thane Gitter and his prize corn.

Hurrying back to the field, the noble knight discovered that the crop was already harvested; but discerning his magnificent idea crumbling, he decided to pretend that the harvest was not yet over. And so with the alacrity of the





gentleman he was, he proceeded to prop up an old broken cornstalk with an elaborate network of cornsilk hairs. Placing the noble Thane directly at the side of it he laid in his arms a portion of the crop, and began sketching them. Back at the monastery, he commenced placing this etching next to the story on each and every duplicate news sheet.

But it so happened that a certain monk, on hearing the tale, decided to be facetious and inscribed below the etching a witty remark--exposing the fakery of the etching.

And when the famous manuscript came out, the entire kingdom was proud of its excursion into the literary world--all that is except one thane. Furious, he stormed to the monastery and delicately separated the monk's upper half from the lower half.

Moral: Sometimes it is better for literary people to approach and question thanes concerning changes in original formats than to be approached later by furious thanes who decide to ask no questions either.

Sincerely,

An Interested Reader

Dear Interested Reader,

It is interesting to note that when the noble knight told Thane Gitter that he wanted an etching of the vast harvest, Thane immediately harvested all his previously unharvested corn, and insisted that he be pictured with a harvested ear which he wanted to look unharvested.

Although the facetious monk couldn't resist the temptation, he is still in one piece, for the angry Thane slinked away from him.

Moral: When dividing someone, be sure of your weapon and be sure he's unarmed.

Facetious Monk



EXPLANATION  
ANYONE?



CRISTALS

Dear Ed.,

Greetings and loud shouts of congratulations from the Carthagera chapter of the lonely hearts club. We've read three issues of your new mag, PULSE, and can no longer contain our surging enthusiasm. Granted we're not the last word of authority in journalistic matters, none the less we hereby declare that in our opinion your publication fairly reeks with class - all the more remarkable considering you're just beginning and so on. You evidently didn't have to spend too much time learning the ropes.

As far as we're concerned, you show a real good sense of balance as far as serious-comic, news-features, and in-

side jokes-outside intelligibility go. Don't be too afraid of baffling us non-Xavierites with accounts of local matters--we enjoy things as they are now. Anything we might not directly understand we can just use a little imagination on. Some of the more serious articles (e.g., Jim Hemmelgarn's one on sociology and the priest in the last issue) are really well thought out peices of work.

By the way, reading the news sections is a real joy! Way to go in those intramurals, talent shows, speech contests, etc. Such talent in the society is a joy to behold. We were real glad to hear that some of you are engaged in catechetics. We hope that by the time you arrive here you will be able to continue this work (at present only the deacons do catechetical work, but we're hoping).

This letter's being written between stints at porter duty, so forgive the incoherence. We just wanted to express our admiration for your sterling journalistic efforts. So again congratulations, and keep up the good work!

In His Blood,

Len Brinkmoeller  
Roger Snyder  
Jim Burch  
Major Mongies



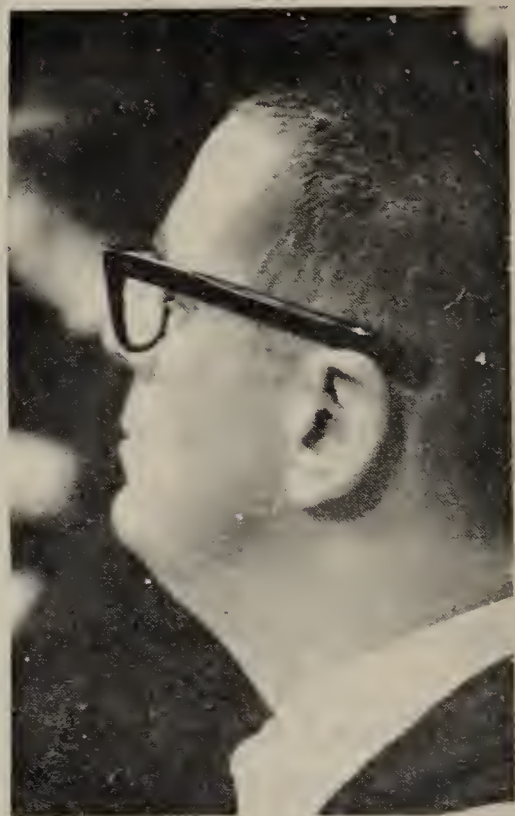
# Te Deum <sup>5</sup>

Charles Alexander Peloquin, whose name becomes increasingly popular with every composition, will be particularly memorable to those who witnessed the first performance of his "Te Deum" given in St. Joseph's fieldhouse on Sunday afternoon, April 12.

Scored for orchestra, two pianos, organ, celesta, harp, percussion, and full four voice chorus, the "Te Deum" roars, crunches, and slinks along to the "In te Domine speravi" and "Non confundar in aeternum" passages. Remarkably enough, the basic sketches took but ten days, although other minor revising and some of the orchestral parts were done later. Many of the themes, some dating back to almost the fourth century, are original chant.

Commenting on his work, Peloquin said that he "tried to foster depth and freshness instead of the stale quality which is sometimes related to church music." He explained that the "Te Deum" is a "joyful dance" in combination with a man "searching for God". The search is beautifully pressed in the "Venerandum tuum" and following sections as soft offbeats in the tenor and bass yearn to become established and resolved. It was called a hymn of thanksgiving,

but certainly it is more; it is more than a work commissioned by the college, more than an "at first" impression of seemingly unrelated sounds and voices, more than twenty minutes of liturgical creation. It is music which is



"highly personal and which expresses man as man...and which does not exclude human feelings." The color, although at times chaotic, difficult, and lofty--the latter continuously--is magnificently prolific and shows us, amid all the turmoil and rampant offbeats, the very personal side of the man himself. Here is music composed by a master who was so conscious of his work that he had to put some of his emotion onto the staff paper. A devout Catholic, Peloquin was extremely careful about the arrangement of words and how they could best praise God.



Since he is a composer for the church, I asked Mr. Peloquin about the language used in church music. To the question "If a choice were given you, in what language would you set your music?" he replied that he would compose and do "anything to christianize the world." Certainly this statement could be taken as his whole philosophy. The "Te Deum" turned out as the composer had wished.

Equally to be admired for his composition "Holy Holy Holy" is our own Ralph C. Verdi. Ralph entered his composition in the Phi Mu Alpha Sinfonia competition of Texas. While not placing first, he was well pleased with his first attempt at composition. It was performed at the concert by a select group of seminarians and glee club members. Dr. Egan commended the work as "well-written, rich, varied yet unified, sectional yet cohesive, traditional yet moderately contemporary, well-performed and rhythmic. The work was commended by Peloquin simply as "magnificent."



The first part of the concert consisted of the "Magnificat" by Nieland, which was sung by the full glee club and choir, the Verdi number, and two other selections by the glee club, all directed by Fr. Lawrence Heiman, head unquestionable spearhead of the entire production.

Sister M. Laudesia O.S.F., conducted the Alverno college chorus in four well-arranged numbers, including the popular "Milk and Honey."

Peloquin conducted the combined choir, glee club, and chorus in three fine numbers: "Let Thy Holy Spirit Come Upon Us," by Tschesnokoff, "Alleluia" by Randall Thompson, a work in which Peloquin sang in the original performance at Berkshire Music Center in 1940, and a light number, "Stomp Your Foot" by the noted American composer Aaron Copland.

After a brief intermission the orchestra and the combined chorus assembled for the "Te Deum." (After two days of grueling rehearsals the chorus and orchestra had not yet completed a non-stop performance and had had only one full dress rehearsal two hours before the concert.) Through all the searching and hoping the "Te Deum" flew past odd 5/4 time signatures,



gave most of the chorus a healthy two octave range, assigned the tympanist a real test of his abilities, treated the audience to a masterful performance, and generally shocked the performers as they witnessed the first non-stop rendition of what surely is an angelic, princely, and panoramic composition. Dr. and Mrs. John B. Egan were the piano soloists while Sister Mary Theophane, O.S.F., chairman of the Alverno music department, was guest organ soloist. In the orchestra were professional musicians and students of both colleges. Fr. Kramer, C.P.P.S. played the celesta and Joe Botton of Xavier was oboe soloist.

Now Peloquin has departed and has left with those who were able to work under him a little deeper perspective of the world of music and all that can be accomplished under the hand of a master. As someone remarked: "When the 'Te Deum' started I was not sure whether to sit or kneel."



## Visitation

The Constitution of the Society of the Precious Blood requires the Provincial to conduct a triannual visitation at every religious house. During his stay at a house he interviews each member and requests them to relate to him any comments which they may be harboring. In this way the Provincial dispels laxity, promotes obedience, and insures tranquility throughout the Society.

Following the interviews Fr. Byrne conducted an informal discussion in order to express his personal feelings concerning the visitation. He complimented the entire student body on their sense of contentment with life at St. Joseph's and added that this has been his most successful visitation to Xavier.

Fr. Byrne also said that the future of the Society will tend towards education, home missions, and foreign missions and added that the Society has no intention of abandoning her present parish work. In conclusion, he confirmed our "sad" convictions that the possibility of a prolonged summer vacation was impossible, impractical, and most improbable. JM



# SUB PONTE

pitcher - James Hennelgorn


Friends, foes, and editors! What will we do? They're swiping our printing press. How will we ever be able to keep the world informed, get even with one of our "gooder" buddies, or get our literary masterpieces to the millions of avid readers who read PULSE everytime it hits the newstands (and why shouldn't they read it, it's the least expensive magazine I know of).

Now before I forget, I must fulfill my duty to give everyone a chance to say "my name has gone under the bridge." And so, after a little investigation I have discovered the sneaky members of Sneaks, Inc. After considerable thought I found that all I could say about "Beasty" Bruns and Ed Frawley would probably be eliminated by the publisher, so I won't say anything. "Fifi" Dubay spends his work periods in Bro. Phil's domain--enough said? "Goubox" Goubeaux and "Honker" Hoying both "work" in the bindery. I would hate to say anything about the bindery, because it might mean a few superiors would start checking into the bindery operations.

Joe Hake and Mick Gude are the brains behind "Beaker" Ricketts in the sacristy. How I have neglected to mention

"Peaty" Grotzinger and his science fiction novels is beyond me. "Peaty" is rarely seen without one, and if you hear loud noises when he is around you can bet that Neal Malatesta is there too--arguing about science fiction. "Barney" Steinbrunner is the assistant manager of the X and when you want a new thrill go down to the X and watch Barney run around like a chicken with its head cut off.

Now that good weather is here "Zeke" Srode will be found in one of two places, in front of a TV or radio trying to keep up his beloved Reds, or on a tennis court beating "Ween" McLean. Loud complaints have echoed recently from the faculty building, and where there's complaining you'll be sure to find "Bimo" Monaghan or "Descher" Mescher have just finished "cleaning" a priest's room. It's amazing how fast they get done.

"BIRDS WILL BE BIRDS," THIS WAS SAID BY STEVE AFTER THE BIRDS SCORED 3 DIRECT HITS ON HIM. 

I'll have to admit it. The following four are so sneaky that I can't pin anything on them. "Mick" Zimmerle, "Urbie" (there are other nicknames I had best not mention) Urbanic, "Meezes" Meizio, and "Kintuck" Robbins are the select four.

(continued on Page 15)



# CURRENT COMMENT 4444

114, for Rev. Fr. Malatesta

Have you ever thought of the possibility for Xavier students to remain at St. Joseph's College for four years instead of only two? If you haven't maybe you should.

The reasons for which I propose this extension are plentiful. First, since the Society is leaning toward teaching, students who have an interest in a special field would be able to obtain a bachelor's degree in that field before leaving St. Joe and would be able to start working on a master's degree during the summers at St. Charles. This would save some time that would otherwise have to be spent after ordination in order to obtain a degree. Second, by giving the students a chance for a degree before leaving St. Joe one would give them an incentive to work harder at their studies. Third, if one is to remain in the same religious house for six years, the schedule which in all probability will be the same all six years, will necessitate living with the same people under the same conditions for six years. Some of this strain could be removed by splitting the program into four years at St. Joseph's and four years at St. Charles. (The whole "4-4-4" program would include four years at Brunnerdale, two years liberal arts at St. Joseph's, one year novitiate, two years philosophy at St. Joseph's, and four years Theology at St. Charles.) Fourth, if this program were carried out, St. Joseph's would have to better and enlarge its philosophy department and thereby raise its standards. Fifth, it is only proper that C.P.P.S. seminarians receive their degree or degrees from a C.P.P.S. managed college whenever possible.

There seems to be two arguments against this four year program. First, canon law forbids religious and non-religious to live in the same quarters. Thus the liberal arts students and the philosophy students could not live in the same building. Second, if this plan were carried out, St. Charles would be virtually empty of students while still having a faculty capable of teaching two hundred students.

In regard to the first of these arguments, I do not see how the two groups could live in the same quarters in any manner since it would hardly be possible to squeeze two more classes into Xavier. Surely other quarters would have to be obtained for one of the groups.



For the second objection I offer a possible solution. Why leave St. Charles empty of students? Fill it with students, but do they have to be C.P.P.S. seminarians? There are some dioceses in the U.S. that do not have a major seminary and that have a hard time finding a seminary that will train students for them. Couldn't a plan be worked out with one or two of these dioceses whereby their students could be taught at St. Charles. This, of course, would bring up the objection of religious and non-religious living in the same quarters; but couldn't the diocesan students become temporary members of the community? This would give them valuable experience of living community life for at least four years before assuming their priestly duties, and who knows but that some of them might even join the Society permanently. Even if they didn't join the Society, at least the world would have more of the priests that it needs so badly.

Shouldn't C.P.P.S. students be given more incentive to study; shouldn't the same routine of living in the same religious house for six years be cut down to four; shouldn't St. Joseph's be given a reason to better and enlarge its philosophy department; shouldn't the Society try to give the world more priests, even if they aren't members of the Precious Blood family? Then why shouldn't C.P.P.S. seminarians spend four years at St. Joseph's College?

$$4 + 2 + 1 + 6 + ? = \text{C.P.P.S., B.S.}$$

$$4 + 4 + 1 + 4 = \text{B.S., C.P.P.S.}$$

?



# PROBABLE

## PROVERB

All of you have probably read about Paul Bunyon, Ichabod Crane, Pecos Pete, and Biwi Stock--all fantastic creatures out of American folklore. Every country and every nation or tribe has its own individual folk tales. We Americans don't realize it, but there are still some American folk tales that we have not heard and which are more American than the ones we have heard. I'm speaking of Indian lore and some of its tales. Today I heard one, from a member of the fifth year class who spent many years on a reservation, that bears repeating. It is a very ancient tale which took place even before Columbus landed. The story is essentially about an Indian medicine man named "Strong Fits" and a little Irish Sparrow.

One 28th of a moon (i.e., day) Strong Fits, the tribal medicine man, had just finished removing an appendix belonging to a certain brave named Fish Car. Strong Fits had been head medicine man in the village for over four years--ever since he treated Get Dig, the old medicine man, for cancer caused by smoking thirty peace pipes a day. Strong Fits had made much progress in the diagnosing of ills. At first he followed the ancients' ways of curing but since the grave yard si-

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tuation became acute he turned from his sant, bells, bangles and bones to more substantial medicine such as carp oil and bat liver. Thru his practice he was increasing the tribal population. The Cicavi tribe owed its power to the great Strong Fits.

One day the medicine man had a severe pain in his back caused by a sharp pointed object with a wooden handle--just like the one the assistant medicine man Barn Yard had. The big chief of the Cicavi feared the wound was fatal since the instrument passed through both lungs, the heart, and a stomach (it was built like a scimitar). So the big chief, Win Cow, ordered all the dying medicine man's remedies to be

ANYONE-UNABLE TO  
UNDERSTAND THIS STORY  
SHOULD SEE - JERRY  
IVACIC.

chiseled onto stone. This method was so slow, however, that it was feared Strong Fits might not finish the statement of his remedies before he died. Win Cow began a search of the forest for a faster writing instrument for the scribes of Strong Fits.

A young Sparrow, seeing and hearing of the problem, went to the 5 & 10 trading post in Rensselaer and bought a pen and six cartridges for one and a half wampum belts (79¢). The Sparrow used all



the cartridges writing to his fellow animals, the Zimmerlia, Aferies, and Goslyns (which are now extinct) telling them now he was going to trick the Indians. The Sparrow flew to the top of Strong Fits teepee and said he would sell the pen and throw in the six cartridges for free. "Ugh, good," said Win Cow. "Ugly," groaned Strong Fits, using the adverb. The Sparrow added that the whole writing kit had cost \$2.49 but that since it was Strong Fits who needed it he would sell all for only \$1.00. The Indians accepted the deal and paid the greedy little Sparrow who quickly disappeared.

left than the noble savages discovered they had been tricked, The cartridges were empty; but this wasn't so hard to suffer since the pen leaked anyway. The Indians thought quickly and put colored sand in the Scripto pen, but it was of no avail since the scribes didn't know how to write in Sandscripto.

Finally, on the third 28th of a moon, the great medicine man, taking his leaky fountain pen, went to the Happy Haunting Ground.....And from thence cometh the old Proverb, "If I catch certain Columbus Sparrow there will be many new headdress!"

No sooner had the Sparrow

Anthony P. Glumpfritt





# Fire of Love

13

Mike Wankowski

We are now approaching the culmination of the Easter season. Pentecost is not far off and at this time we shall celebrate the coming of the Holy Spirit upon Christ's Church--our Church. Our Lord promised that the "Spirit of Truth" would come upon His apostles and His disciples, in many passages from the New Testament. "...He will give you another Advocate to dwell with you forever, the Spirit of truth..." (John 14:16-17). "...When the Advocate has come, whom I will send...the Spirit of truth...will bear testimony concerning me..." (John 15:26)

After our Lord's Ascension, while the apostles and the disciples were gathered in the upper room "...suddenly there came sound from heaven, tongues as of fire, which settled upon each of them, and they were all filled with the Holy Spirit..." (Acts 2:2-4)

It might be profitable to mention particular works of the Holy Spirit which are closest to our lives in order to put ourselves in the mood of the feast. First it is from the Holy Spirit that the priest has the power to forgive sins: "Receive the Holy



Spirit, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John 20:22-23) Secondly, it is through the Holy Spirit that the priest is helped to preach the word of God in all his preaching; "...they were filled with the Holy Spirit and began to speak...even as the Holy Spirit prompted them to speak." (Acts 2:4) And thirdly, the very changing of bread and wine into Christ's Body and Blood is appropriated to the Holy Spirit.

Since the Church does appropriate to the Holy Spirit all things in the divine work of redemption implying love we should rejoice and be most thankful that our Lord made the Spirit's existence known and that through Christ He was sent by the Father to guide and work within the universal Church, the Mystical Body, as the bond reflecting the highest of all love, that undying love of Christ for the Catholic Church.

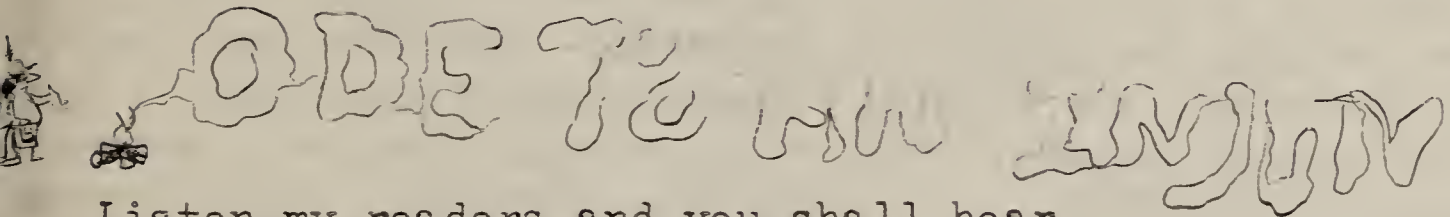


# The Snow man

Winged Fury in midnight air,  
Threadbare lace, felled in despair.  
Continuous, smooth, no patchwork guilt,  
Gathered, formed, a man is built.

Drawling ease of noonday heat,  
Tight-knit, choked, stifling defeat.  
De-gelled, contrasting, ugly, void,  
melted, liquor, a man destroyed.

Fred Baumer



Listen my readers and you shall hear,  
Of the baseball team from the city of beer.  
Milwaukee's the city, the Braves are the team,  
Their chances of winning the pennant are lean!

With "Warren the Wonder" and "Henry the Ham,"  
They still lost their op'ner to good 'ole San Fran.  
Spahn taught LeMaster everything swell,  
Now neither of them can pitch very well!

In the grapeFRUIT league they looked real tuff.  
In the National league they usually muff!!  
I'll never forget a year ago,  
When the Mets beat 'em four in a row!

"Mathews the Monster," what is he for?  
He can't even win the fights any more.  
If Bragen sells out, we all will know why,  
The Columbus Jets are a better buy!

Bob Avery



(continued from Page 8)

Now that everyone has been mentioned let's drop in at Mongie Court House:

"The Mongie Court will come to order" bangs Judge Herman Hartke. "Today the court will hear the case of the Mongies vs. Bar K."

The Mongie D.A., Jim "Reds" Rettig presents his case most logically. "Well folks (he begins in his usual Cincy accent) today we're going to dispose of Bar K once and for all. I have conclusive evidence that he is not Goyhim. Why else would he refuse to open on Saturday, but is most happy to open on Sunday. The prosecution rests."

Then Bar K, acting as his own defense attorney (he likes to think of himself as another Perry Mason) presents his defense. "Sunday was the only day the choir would have a fair chance to get into the place and, as I like to run my closet upon a policy of non-discrimination, I thought it best to open on Sunday. The defense rests."

Judge Herman directs the jury to go out and not come back without a verdict of guilty. While the jury deliberates XBC will present a roundup of late Mongieville news.

Hi, all you out there in ahhh (weak memory) this is Don Diabolees bringing you

some up to date news shorts.

An amazing thing has happened in the music world. The Beatles are not number one in Mongieville. Ralph (Gyp, Jr., short for Giuseppe, Jr., Verdi now reigns with his number Holy, Holy, Holy. The Beatles now place 2,3,4,5,6,7,8,9, and 10. Tom "Elmer" Post recently said (I have this on the authority of "Winnie" Winkowski), "When the sun goes down I'm a tiger!" I wonder what he means by that? Elmer is also the Dayton whiz in marine biology. He has determined that the residue on the bottom of the pond is not leaves and other such matter. On the contrary, it is marine residue. He estimates there are 1000 gold fish in the pond, and each one is responsible for one ounce of waste per week. Elmer claims that 85 lbs. a week remains on the bottom due to the fish. Multiply this by 40 weeks (time since we last cleaned

**WANTED -**  
**ONE "PULSE"**  
**STAFF FOR 1964-1965**

"Quack" Knueve authorized this little masterpiece. "Harry, did you get your Latin term paper finished yet? What! You are not going to be a slave to Latin, and you don't believe in spending any free time on it, and sometimes not even study time?"



May I ask you, Harry, what comes first? What??? Making kites, playing cards, and messing around with the P.A. system?" "Tiller" Miller is most happy. He finally found someone shorter than his own 4'7". "Pudgy" Bialczak only makes it to 4'5" even though he claims he's taller than Miller. It's only 'cause of his "Schmit-type hair."

"Mack" Ivacic told me recently that Fitz (the novitiate Fitz) has not given up hope yet. He still predicts Cleveland will take the American league. That's almost like saying Milwaukee will take the National league. Everyone knows that the Reds will take it (ask Zeke) or as a second choice, the Dodgers will take it (ask Mex).

QUESTION:  
WHAT IS THIS?

SCORE  
ANTE FATS,  
12-3  
POST FATS,  
12-13

FATS PITCHED IN  
THE LAST HALF OF  
THE LAST INNING  
FOR 2 OUTS &  
10 RUNS.

ANSWER: FATS GIVING  
UP THE WINNING RUN  
IN THE LAST INNING.

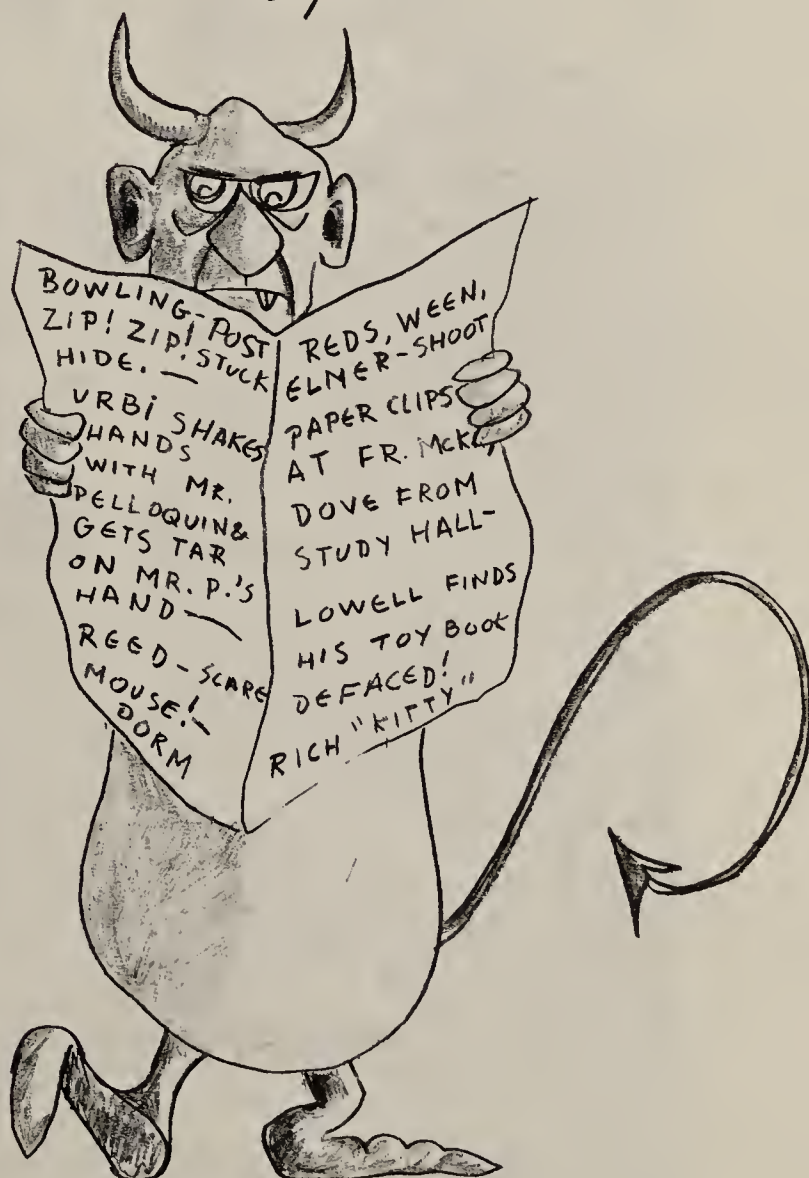
Oh, here comes the jury. The foreman, "Bugs" Wiecek, says, "The jury finds George Bar-Kohlrieser guilty as charged." Judge Herman then passes the sentence. "You will henceforth open on Saturday."

Well, here I am again at the end of my column. Before departing may I leave you with the following note from Longfellow:

See how the stream has over-  
flowed its banks,  
and o'er the meadow road is  
spreading far and wide!

His words have a bit of deep meaning for us, too. That is, be careful about what you let pass "Under the Bridge" for it too may spread far and wide.

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SLABODE.





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WHITE, SKIPPY GRAY, BLACK, GOOEY BLACK

INCREASED LINE  
OF WORK CLOTHING IN A VARIETY  
OF CAMOUFLAGE COLORS -  
DRAB GREEN - BRIGHT GREEN - OLIVE GREEN  
WELM GREEN - SEA GREEN - SCUM GREEN

WASH'N WEAR TROUSERS  
ALL SIZES - BARBELL -

MODERN SHICK STAINLESS STEEL  
BLADES - FOR SWITCH BLADE  
RAZORS -

NEWEST HARE TONIC -  
"WILD WEED" - "COD 10" - "BAR K" DELUX -

+ MANY MORE  
BARGAINS

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YOU A FREE PAIR OF NEW SHOES!" - George Kohlrieser -

SO REMEMBER

(RICH)

YOUR

"Mr. Macey"

MACEY JINGIE -

"MACEY'S PRICES ARE FALLING DOWN, FALLING DOWN, FALLING DOWN  
MACEY'S PRICES ARE FALLING DOWN - MY FAIR MATEY."  
(TO BE SUNG TO "LONDON BRIDGE")

THIS AD IS THE RESULT OF A REQUEST FROM MR. MACEY  
FOR "A LITTLE SPREAD" - SO THAT'S WHAT MR. MACEY  
GOT.







# SOFTBALL - IM<sup>19</sup>

In Tampa it was the Red-legs, in Houston, it was the Colts. On the south end of St Joe's campus it was the Xavier Mongie IM softball team having spring training.

The team was chosen by a special method devised this year to have the fairest selection of players. All those interested in being on the team met and selected three men out of this group to

choose the team. This seemed to work well and pleased everyone. Also this year, instead of having a "playing" captain we have a "non-playing" manager, Fats Hemmelgarn. If Casey thinks he's got it bad, he ought to talk to Fats.

No matter how the team does, we'll have a good time. The team realizes that this isn't the major leagues, and the games aren't being televised, so we can enjoy ourselves whether winning or losing.

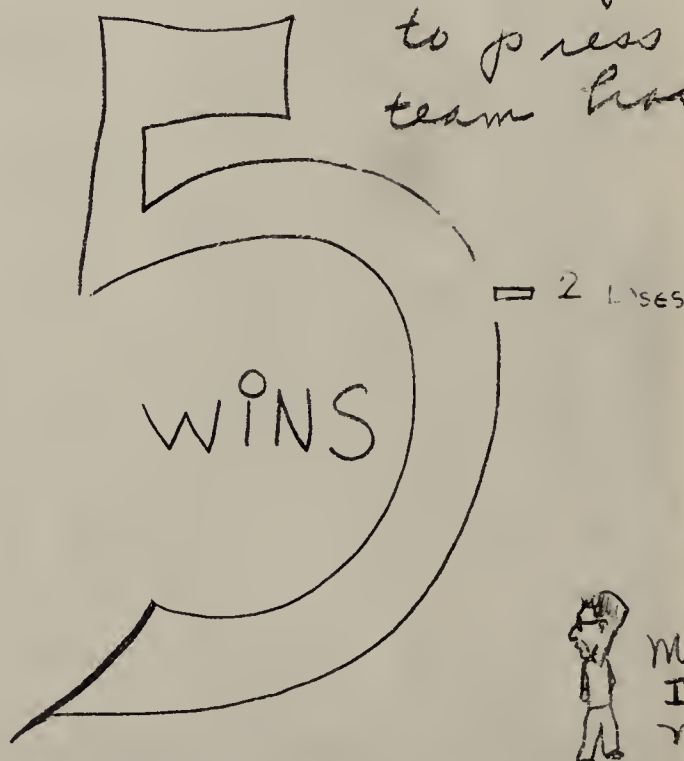
## Team Roster

Tom Post

3b	Zimmerle
2b	Post
1b	Srode
Ss	Ivacic
Lf	Freas
Cf	Gude
Rf	Malatesta
C	Raterman
P	Miller

Subs: Hemmelgarn, L.  
O'Hearn  
Evers

as we go  
to press the  
team has,



Mark  
I.M.  
Miller

Congratulations to Bob Ricketts, Tom Raterman, Tom Hemm, Frank Miezio, Mike Gude, and Mike Zimmerle for aiding Noll Hall in winning the "Little 500" race on Sat., Apr., 26.



# Bowling

The second round of the Xavier bowling league is now over and the "So 'n So's" once again took first place honors. With their 26-10 record they literally walked away from the rest of the league. The NY Yankees of the 10 Pin league never lost more than two points to any one team!

The "Pinateers," aided by a strong finish, won the battle for second place with a 21-15 record. The "Gutter-snipes" who were first in the fight, then out of it, then back in again, took third place. The "Bolos" did just about the same thing in finishing fourth, but on the final day of the season the "So 'n So's" ruined the "Bolos'" chances for a second place finish. The final standings:

	W	L	Pins
So 'n So's	26	10	16118
Pinateers	21	15	14345
Guttersnipes	19 $\frac{1}{2}$	16 $\frac{1}{2}$	14976
Bolos	18	18	14488
Lucky Strikes	18	18	14479
F'tin Irish	18	18	14266
Murd.'s Row	16 $\frac{1}{2}$	19 $\frac{1}{2}$	15749
Alleycats	15	21	14356
Diggers	14	22	14827
Try Agains	14	22	13938

The second round showed several remarkable differences from the first round. The "Pinateers" finished a lowly seventh in the first round, but moved all the way up to second. The "So 'n So's," who just happened to be around to steal first place last time, left no doubt about their supremacy this time. The other teams shaped up just about the same, although the second round didn't prove to be quite as tight as the first. Anyone for a summer league?

Lowell Hemmelgarn

IF ROBBERS ETC. S POKE  
LATIN?



*Relaxa, non posse.*  
(RELAX, NO POSSE)

Congratulations are extended to William Monaghan, winner of \$35 first place award in the Alumni Essay Contest, and to Jack Miller, who captured \$25 in the Freshman Essay Contest.



# BASKETBALL?

21

Since Easter, Xavier Hall has been represented in two little publicized basketball games. The first was with St. Augustine's grade school team and the second was with St. Augustine's C.Y.O. team.

The first game was played on Easter Monday in answer to a challenge that Fats and I received when we picked up the stamps after the stamp drive at St. Augustine. The Mongie team included Mike Zimmerle, Tom Post, Barnie Steinbrunner, Neal Malatesta, Tom Raterman, and myself. At one point we had doubled their score (21-11) so our stars began to shoot their half court sets and foul line hooks. The final score was 56-50 (our favor). After this contest we divided up to play an even game (Brunnerdale style). The Malatesta Rams won 78-74.



## EASY?



The second game was played on Tuesday, April 14, again at St. Augustine. This contest was a result of Fr. Schmit's suggestion at the previous game. We were represented this time by Mark Miller, Tom Post, George Kohlerieser, Harry (whose last name presented the score keepers and myself much confusion), John Srode, and myself. This game was much more of a contest than the other one. We were between five behind and eight ahead until the last two minutes of the game. At this time the C.Y.O. made an all-out effort to close in on our eight point lead. The heroes of the game were Post, who led with eight fouls, George, who came in second with six fouls, followed by Harry and Zeke with four, and Tiller and I with three. Were we ever "tuff!"

Steve Gossin







